

palestine perspectives

JANUARY 1981

VOL. III. NO. 9



Republicans and Democrats: Vying to Block Palestinian Rights

It has generally been the case that, as far as Palestinian rights are concerned, both the Republican and Democratic parties have been indistinguishable. In and out of power, in their support for Israel, and conversely their readiness to block the realization of Palestinian national rights, both parties have adopted an unyielding stance. No matter that this stance was dictated by domestic considerations (stemming from Zionist pressure tactics) or Big Power global considerations. Republican and Democratic mind-sets about Palestinians were uniform — tailored to fit Zionist demands or triggered by violent Israeli temper tantrums. This uniformity has, however, not been without its inherent contradictions.

Here on the one hand there would be a Republican Nixon or a Democratic Carter decrying Israeli settlement policy, annexation of Jerusalem, deportation of mayors, illegal use of deadly American weapons in Lebanon and expropriation of Palestinian land; and on the other, the spectacle of these two Administrations supplying Israel with the economic, military and political support to enable it to perpetuate the very practices being decried by both presidents and defined by them as in contravention of every tenet of American foreign policy in the Middle East.

Now, and as if to compound the problem, Ronald Reagan, a newly elected president, is entering the White House already on record as saying the P.L.O. are "terrorists," calling for a resurrection of the long-dead "Jordanian option," defining the West Bank/Gaza as "not necessarily occupied territory," as well as making other equally provocative statements, including an absurd one on the "Vaticanization of Jerusalem."

If all of this is not to be taken as campaign rhetoric, then President Reagan has a very dangerous set of ideas in mind. It would imply that he is reviving an old imperial (and not just imperialist) approach to Middle East conflict resolution, reminiscent of John Foster Dulles's time when "containment of Communism" and control of, or direct confrontation with, national liberation struggles was the order of the day.

This approach, it will be recalled, has never worked. It failed with the Baghdad Pact of the early fifties, proved bankrupt in its overt form in Vietnam in the late sixties, and shown itself to be disastrous in its covert form in Iran at the turn of the decade.

Since 1967, following the emergence of the Palestinian liberation movement,



successive American administrations have committed themselves to a collision course with the Palestinians, as a people and a force in the Middle East, both because of their support for Israel (support that included readiness to go along with Israel's conquests, occupation and state terrorism) and because American power felt threatened by the spiritual, moral and revolutionary challenges posed by the Palestinian movement in its potential for triggering transformist change in the Arab world.

Now Reagan, the cold warrior *par excellence*, fearful of the drift in America's position as a declining world power, and overcome by a deadness of will in America left as a residue of the Vietnam war, seems committed, if his statements about the Palestinians are to be believed, to have his government adopt a hostile posture *vis-a-vis* Palestinian national aspirations.

To fight against Palestinian nationalism, however, is to fight against a major historical current in the Middle East, a current whose complex energies have shaped, organized and directed the flow of the whole of Arab nationalism since the turn of the century. Indeed at every juncture of struggle by the Palestinians, every challenge posed to them

by American power had been responded to with equal intensity. The Camp David Accords, which were pursued out of the same flawed logic that Reagan and other American Presidents have adopted, failed to be implemented because the Palestinians themselves rejected them. Rather what followed was an upsurge in the already widespread legitimacy of the P.L.O. (whom the Accords sought to isolate) by the world community, including the European community which, with its own colonial background of fighting liberation movements, knew the score better than its American allies.

It is not only futile, but dangerous, for the U.S. to short-change the Palestinians of their rights, or to confront the Palestinian movement on the ground. A historical current is an immutable fact of life, a force that can neither be impeded nor blocked in its preordained course. Ask the Israelis! If their troops and brutal occupation functionaries these last 16 years, backed by high technology weapons and concussion bombs and every imaginable kind of repressive tools of the trade could not weaken, let alone destroy, the resolve of the Palestinians to be free, it is doubtful that anyone else can.

Letters to the Editor

I want you to know that I personally deplore and am outraged by the bomb attempt last week against your offices and you. Such cowardly and despicable attacks by fanatical Jews must be loudly condemned, especially by other Jews, I think. And so please, know, even with all of the differences between us, that many of us are prepared to fight with you for your right to inform the American public about the Palestinian issue as well as for your right to self-determination.

Sincerely,

M. Bruzonsky

Let me express my warm congratulations for your enlightened views on the Middle East situation and the Palestinians, as recently reported in the press. Although you

will undoubtedly receive much criticism from various elements of both the present and forthcoming administrations, you have correctly perceived that this situation will not be resolved until the Palestinians feel that they have some degree of territorial and cultural security.

Sincerely,

Shaffer-Corona
Board of Education

Please accept my deep appreciation for the kind message of condolence you sent on the death of my late husband, Dr. Fayez Sayegh. It is comforting to me and my daughter, Reema, to realize that his dedication and service to his cause, at great personal sacrifice, were so universally recognized. We know that we are not alone in our loss.

Sincerely,

A. Sayegh

In the United States press we hear very little about the conditions inside the

concentration camps that the Israelis operate for their Palestinian political prisoners. A prime example of this situation is Nahfa prison, whose main purpose appears to be the breaking down of the moral of the Palestinian prisoners.

Conditions at Israeli run Nafha prisons are so bad that a group of prisoners went on a hunger strike in protest. The administration responded by ramming pipes down the strikers throats and force feeding them. In civilized countries this form of barbarity cannot legally be done to animals. In Israel they do it to people.

Why is the United States press so silent on certain activities in the world?

What sort of pressure is being applied?
Who censors our news for us?

R. Upton

Litchfield, Conn.

Years pass and Jerusalem remains a city without peace. Year after year resolutions are drafted in the interest of concern over the welfare of this beautiful city. Below are a few resolutions drafted in 1980 by various groups.

The three religious communities of Jerusalem, the Christian, the Jewish and the Moslem, are the primary subjects interested in the preservation of the sacred character of the City and should be partners in deciding their own future. No less than the monuments and holy places, the situation of these communities cannot fail to be a matter of concern for all.

IN SHORT, the Jerusalem question cannot be reduced to mere 'free access for all to the holy places.' Concretely it is also required: (1) that the overall character of Jerusalem as a sacred heritage shared by all three monotheistic religions be guaranteed by appropriate measures; (2) that the religious freedom in all its aspects be safeguarded for them; (3) that the complex of rights acquired by the various communities over the shrines and the centres for spirituality, study and welfare be protected; (4) that the continuance and development of religious, educational and social activity by each community be ensured; (5) that this be actuated with equality of treatment for all three religions; (6) that this be achieved through an 'appropriate juridical safeguard' that does not derive from the will of only one of the parties interested.

The Holy See — June 30, 1980,
Osservatore Romano

OH, JERUSALEM



"...the draft resolution (Security Council 476 on Jerusalem) in question contains much that is consistent with the policy of the United States because in it are deplored the unilateral acts which have sought to change the character of the City outside a negotiated settlement. The significance of those acts is that they are inconsistent not only with international law but with the very nature of negotiations essential for peace.

"The position of the United States on Jerusalem has been stated consistently by successive American Administrations, and remains as stated in the U.N. by Amb. Goldberg on 14 July 1967 and by Amb. Yost on 1 July 1969."

U.S. Ambassador to the U.N. Donald McHenry
The United Nations Security Council
30 June 1980

1. Censures in the strongest terms the enactment by Israel of the 'basic law' on

Jerusalem and the refusal to comply with relevant Security Council resolutions;

2. Affirms that the enactment of the 'basic law' by Israel constitutes a violation of international law. . .

3. Determines that all legislative and administrative measures and actions taken by Israel, the occupying Power, which have altered or purport to alter the character and status of the Holy City of Jerusalem, and in particular, the recent 'basic law' on Jerusalem, are null and void and must be rescinded forthwith:

4. Affirms also that this action constitutes a serious obstruction to achieving a comprehensive, just and lasting peace in the Middle East.

U.N. Security Council Resolution 478
Security Council
20 August 1980

An Attack Against Palestine is an Attack Against Egypt

On the occasion of the 16th anniversary of the Palestinian revolution, an Egyptian delegation of intellectuals, writers and religious leaders visited the PLO and met with Chairman Arafat to express full support of the Egyptian people for the PLO. The delegation was headed by Abdel Rahman Sharkawi, Secretary General of the Afro-Asian Solidarity Organization. The delegation included the Egyptian Coptic Archbishop Gregorious, who said the following after visiting PLO institutions, "We in Egypt support without reservation, the great Palestinian struggle under the leadership of the PLO, the sole legitimate representative of the Palestinian people. We have seen the different activities of the PLO in the social, educational, industrial and medical fields that aim at assisting the Palestinian people and the families of the martyrs. We were very pleased with this spirit of struggle and democracy within the PLO. I will return to Egypt carrying in my heart the feelings of love and affection for the PLO and praying for the success of its leaders in achieving their aim of establishing their Palestinian independent state on their land."

Following are excerpts of an interview with some of the Egyptian members of the delegation.

Dr. Fuad Merci, an Egyptian Ex-Minister answered the following questions.

Q. How did the Egyptian people express their opposition to the normalization of relations between Egypt and Israel?

To the Egyptian people the Palestinian question is not one of solidarity but rather is part and parcel of our Egyptian national security and of Arab national security. Due to this fact, our Egyptian Nationalist Party opposed the opening of an embassy for Israel in Egypt. We also opposed the normalization of our relationship with Israel while our land remains under Israeli occupation and while the Palestinian people are denied the right of return, self-determination and establishment of a Palestinian independent state on their land. The leader of the Egyptian Socialist party, Ibrahim Shuqri, said, "We will raise one million Palestinian flags for each Israeli flag raised in Cairo." Our newspaper, Al-Shahab printed the Palestinian flag on its front page for two whole weeks to express our



Archbishop Gregorious in Beirut

unyielding support for the Palestinian struggle.

Q. What is the Egyptian peoples response to the presence of American troops and bases in Egypt?

There are American military men in Sinai and in Egyptian air and sea bases. There are agreements with the American government to use Egyptian bases in the Red Sea for American intervention forces. These agreements contradict the sovereignty of Egypt and will involve Egypt in American aggressions and conflicts in the area. It is for this reason that all the Egyptian nationalist forces opposed giving military facilities to the U.S. and urged the government to end these policies which harm our national interests.

Q. What has the Egyptian Nationalist Party and coalitions done recently and how do you implement your political problem?

We have tried to unify the nationalist groups and individuals in a broad coalition. Since we are all denied the right to political work and forming political parties to express our opposition to the Egyptian alliance with the U.S. and Israel, a large number of Egyptian leaders joined us by signing a statement that opposed the policies of the present regime including ex-Prime Ministers such as Aziz Sudqi and Ministers such as Esmail Fahmi and Mahmoud Riyad. These leaders express the views of a broad sector of Egyptian society that seeks to change the oppressive conditions that have been imposed on Egypt by the present regime.

Mr. Ahmad Hamroush, ex-Chief Editor of Ros Al-Yusef magazine answered the following questions.

Q. As a result of the failure of the Camp David agreements, what in your view is the way to achieve peace in the M.E.?

The Camp David agreements, from the beginning, did not aim at a just and comprehensive peace in the area and did not deal with the question of the Arab occupied territories which Israel and Zionism continue to insist on occupying. It is for this reason that all revolutionary and progressive armed forces must unite and coordinate their struggle to face the divisions in the area and to rally around the core problem which is the Palestinian revolution. Provided with all Arab human and economic sources the Palestinian revolutions can achieve its aims of self-determination and the establishment of a Palestinian independent state in Palestine.

Q. How do the Egyptian people who gave millions of martyrs for their freedom view the struggle of the Palestinian people now and how do they support that struggle?

The position of the Egyptian people has not changed and since 1948 they have been in full support of the cause of the Palestinian people. They fought in 1956 and 1967 against an Imperialist-Zionist plans to destroy the progressive Egyptian regime and to deny it all the benefits it achieved. We feel that any attack against Palestine is an attack against Egypt and visa versa. Chairman Arafat said, the Egyptian people gave more than 86,000 martyrs since 1948 in the fight against imperialism and Zionism. These martyrs did not fall in defense of Palestine nor Egypt alone but in defense of the Arab nation and its national independence.

A Political Prisoner Tells His Story

Hani Issawi was a political prisoner for 10 years. He spent his last six months at Nafha the Nagals prison known for its notoriously inhuman conditions. Below, he gives an account of his imprisonment.

Q. How did you become involved in the Palestinian movement after 1967?

A. I was caught up with nationalism when I saw what was going to happen under Israeli occupation. My family lives in a village and we were used to digging the land; then we started to see Israeli bulldozers come and confiscate the land. I felt I must do something and when I was invited to join one of the Palestinian organizations, I accepted; I was 18 years old.

Q. You were arrested shortly thereafter. With what were you charged?

A. I hadn't taken part in any military operation. The authorities accused me of membership, weapons training and recruiting other members. They sentenced me to the maximum possible punishment for these allegations: 12 years, which was later reduced to 10.

The judge, Ben Zion, who handed down this decision was a reservist. He was a bank president in civilian life. In 1975 he was imprisoned on a large-scale theft charge. Later I saw him in prison, but he was released when Begin came to power.

Q. How were you apprehended?

A. On November 19, 1970 at 2 a.m. soldiers, border guardsmen and security service agents surrounded my home and those of others in Asawiyeh. They took us to prison that night on the basis of some information they had about our work.

It was the first time I'd ever had a problem with the authorities. I used to pass through roadblocks without having to show my ID because I looked so small and young.

Q. How was your initial adjustment to life "inside the walls?"

A. At the beginning, of course, it was difficult for anyone used to living a normal life with concerns very different to those who live in prison, but the situation set up by the political prisoners made it easier to adapt: there were various activities like poetry recital, studying and forming strong social relationships with others.

Q. You spent the first three months, before your trial, in Kfar Yonah prison. How did that experience compare to your later time in Ramle, where you spent most of your term?

A. I was transferred from my initial place of detention in Ramle on April 8, 1971. The conditions in Kfar Yonah were miserable. It was still winter when I was incarcerated and it was raining. The rain came into our cells on some nights and we would find ourselves having to sleep in pools of water.

We had only half an hour daily exercise during which we were made to walk two-by-two, with our hands behind our backs and our faces tilted toward the ground. If anyone spoke to his partner, the two would be sent back to their rooms immediately. If anyone readjusted his hands, he would be sent back.

The food was mostly soup — oil and onions in water — and sometimes they gave us hayseed cooked like couscous. (This was given to the prisoners until 1972.)

We protested the conditions in Kfar Yonah and refused to go out of our cells so the authorities forbid us any newspapers—even *Al-Anba'* (the Israeli government-sponsored Arabic language daily paper), notebooks, radio, family visits, etc.

After my trial I was transferred to Ramle in July 1971.

Q. How were conditions when you first got to Ramle?

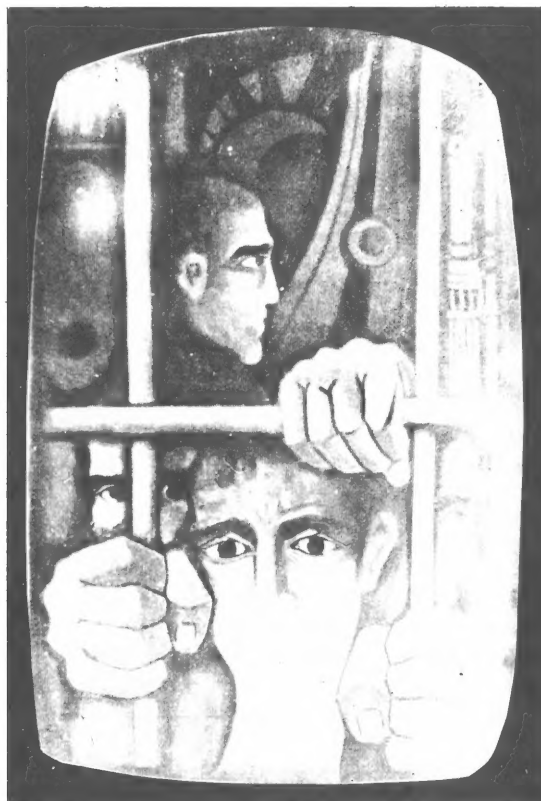
A. There was a big difference in privileges between the political prisoners' wing and the civil (criminal) prisoners' wing. They had a canteen; we did not. Anyone caught taken tea or sugar from a friend in the civil section would be put into isolation.

The civilians' rooms were open for eight hours daily. Ours were open for one hour only. During that time, half an hour was allocated to sitting and half an hour to walking. If we walked during the sitting time or sat during the walking time we would be punished.

Studies

Before 1974 we had very little reading material. The 'cultural officer' brought us only trashy stories. After '74, we could receive books through this officer. For every 10 names we requested, we usually got only one. The list had to go through the censor of course. We couldn't get any books about the Palestinian problem.

(Continued page 12)



*Reprinted from Al Fajr Newspaper, Jerusalem.

Judaism Versus Zionism

by Sami Hadawi

Two statements with a ring of apology in them appear from time to time when discussing or writing about the Arab-Israeli conflict both of which, in my view, are equally unconvincing to the informed and misleading to others. One, made by Arabs, is that they are 'not against Jews but against Zionists'; the second, made by the majority of Jews, is 'I am not a Zionist, but. . .'

I believe the first is made in good faith but with an error in the choice of words to dispel any accusation that the Arab is racially inclined against Jews; while the second is a deliberate attempt by some Jews to conceal their support for the aggressive inhuman policies practiced by the Zionists in the Israeli occupied territories either for fear of being accused of double loyalty or are being blackmailed.

If the Arabs were to ponder more carefully their statement, they would realize that what they actually mean is that they are not against Judaism as a religion but against the principles of Zionism and its Jewish adherents, because there is a distinct difference between 'Judaism and Zionism' and 'Jews and Zionists', as the following definitions indicate:

1. **Judaism** is recognized as a religion of universal values. Jews are regarded as members of a religious fellowship who, strictly speaking, have no national or ethnic ties with their co-religionists of other lands. In the countries of their citizenship, Jews — like Christians and Moslems — are expected to have national ties with their fellow citizens, and like them, are required to owe their sole and unqualified allegiance to the countries whose citizenships they carry.

The Arabs find no fault with these principles; in fact Arab respect for Judaism and its followers is ordained in the Holy Qur'an of Islam, and Arab attitude towards Jews has been friendly throughout the periods of Jewish persecutions in Europe. This remains Arab policy; but its application is restricted to finding out who is and who is not a Zionist, and the Arabs, by force of the present circumstances, cannot be blamed for that.

2. **Zionism**, on the other hand, lacks any religious significance, and is an international political movement of recent creation using Judaism as a means to further its own political objectives. Zionism has capitalized on the persecutions and oppressions of Jews by Christian Europe down through the ages and enhanced its political position as a result of the Nazi treatment of the Jews



Zionism in Practice in South Lebanon . . .



In the occupied territories . . .

during the Hitler Regime. The Movement aspires to link all Jews, by means of ethnic, nationalistic bonds, into a world-wide nation, a peoplehood, having as its political and cultural centre the state of Israel. Zionism demands of Jews of all countries to owe allegiance first and foremost to Zionism and its off-spring the state of Israel with their countries of origin or citizenship taking second place.

In other situations, such a policy would be looked upon as a treason, but because of their influence and privileged position in Western countries, Jews have been able to remain immune to any such accusation.

Many Orthodox Jews actually repudiate the present Israeli sovereignty over Palestine as a profanation of the Biblical texts on which Zionism principally depends for its aggression. This attitude is most

vigorously and dramatically represented by the *Netora Karta* whose members are pious orthodox Jews living in Jerusalem and the United States. They regard the present state of Israel as a subversive phenomenon to their faith and believe that it came about, not through fulfilment of the Word of God, but as a result of the secular-political activities of Zionism and does not represent for them the Pessianic dream. To them Israel is a secular state, devoid of Zion.

The Arabs are determined and have repeatedly declared their strong opposition to Zionism, just as the West rejects communism and attempts to combat it at all times. However, a closer look at Zionism and its goals and aspirations will reveal that it goes beyond the principles of communism; it is based on religious and

In 1975, the United Nations recognized, though belatedly, the true character of Zionism; and by a vast majority of its membership, condemned the Movement as 'a form of racism and racial discrimination'. This placed it where it belongs, on the same level with Nazism and the 'apartheid' policy of South Africa.

3. Jews and Zionists — Jews who describe themselves as 'I am not a Zionist but. . .' are hiding behind the screen of what may be described as having their cake and eating it at the same time. While they deny being Zionists, in fact they support Zionist goals and aspirations morally, politically and financially to the same extent as professed Zionists do. Otherwise how can one explain the colossal support the Israelis receive from abroad at a time when card-carrying

persist in their aggressive policies and not withdraw from territories occupied as required by the United Nations and continue to prevent the return of the Palestinian refugees to their homes and lands.

What is needed — and needed urgently before the situation in the Middle East deteriorates to the extent of no return — is for world Jewry to be made to realize the evils of Zionism and Israel's criminal record towards the Palestinian people and that their unqualified support of Israel is creating conditions which will eventually plunge the universe into a third world war from which neither the Jewish state nor humanity will benefit. History has proven again and again that in the long run crime does not pay and that it is only a matter of time when justice



. . . and in Palestine proper

racial discrimination, similar in every respect, if not more fanatic, to Nazism which has been uprooted in Germany and is rejected by all other nations of the world because of what it did to the Jews.

The similarity between Zionism and Nazism lies in the fact that Zionism applies the myth of the so-called 'Chosen People' concept to present-day Jews whether or not their descendancy can be traced to the early Hebrews or Israelites, and as such, they make believe that Jews have exclusive rights to Palestine and that their seizure of the country, expulsion of the Moslem and Christian inhabitants, and the confiscation of their homes and lands, is ordained in Holy Scripture and perfectly legitimate. In comparison, Nazism regarded the German people as a superior race of Aryans and treated the Jewish citizens as inferior, expelled them from their homeland, confiscated their property, and placed those who remained among them in concentration camps. If Nazism was repugnant to humanity, from its description and aims Zionism falls in the same category.

Zionists are estimated not to exceed 10% of world Jewry?

It may be that those Jews who use this unique phrase may be sincere in their belief, but that they have been brain-washed into believing that their co-religionists in Palestine are in danger of being thrown into the sea as the Zionists contend and need their support, and also to assist those who wish to escape from persecution and discrimination in the countries of their origin. Some, however, may be sufficiently informed as to what is going on in the Middle East to withhold support of Israel, but they are being blackmailed with threats of economic destruction, and therefore find themselves compelled to submit to Zionist demands and intrigues.

Jews, like Rabbi Elmer Berger, Dr. Alfred Lilienthal, and Moshe Menuhin — to quote only three names — are courageous enough to stand up against Zionist threats and speak their mind. They see the dangers of Zionism to the Jewish inhabitants of Palestine. To Jews of other countries, and to world peace if the Israelis are allowed to

will prevail. Someone once said: "In any contest between 'power' and 'patience', bet on patience." The Israelis are betting on power; the Palestinians on patience which, incidentally, is part of the Arab character. This attitude has been demonstrated recently by a young Palestinian commando between 14 and 16 years of age while cleaning his gun somewhere in Southern Lebanon. When asked by me when does he expect to return home to Palestine, replied: "It is not important when we shall return. What is important is that *We Shall Return!*" With such confidence and patience success is assured for the future generations of Palestinians.

Finally, the Palestinians no longer need make apologies. They should clearly and frankly state that their opposition is against Zionism and all Jews who do not openly denounce Zionism, declare their rejection of its principles, and withhold all manner of support from Israel until such time as it has righted the wrong it has committed against the Palestinian people.

★ ★ ★

This Revolution Was Born to Stay and to Triumph

In a great show of solidarity and determination, more than one hundred thousand Lebanese and Palestinians turned out on January 1, 1981 in Beirut to participate in the Palestinian parade commemorating the 16th anniversary of the Palestinian revolution. The people lined the streets of the crowded section of the city and cheered as symbolic units of the Palestinian freedom fighters and representatives of different Palestinian and Lebanese organizations, schools and unions marched past Chairman Arafat, surrounded by top P.L.O. leaders, leaders of the Lebanese National Movement and delegates from different progressive countries reviewed the enthusiastic marching groups of fighters, children, women and old men all carrying banners expressing full support for the P.L.O. and its leadership.

More than three thousand children from different Palestinian schools and refugee camps marched carrying banners saluting Chairman Arafat and the heroic struggle of the Palestinian people. In addition, units of the Palestine Liberation army and the Palestinian freedom fighters marched carrying their guns and declaring their determination to continue the struggle for freedom. Representatives of the Red Crescent hospitals, the labor unions and different Lebanese nationalist organizations and schools also participated reflecting Lebanese solidarity with the Palestinian people.

The long parade lasted for more than five hours and concluded with a moving speech by Chairman Arafat as he saluted the heroic struggle of the Palestinian people.

On the evening of December 31, Chairman Arafat arrived from Europe to join the Palestinian and Lebanese people in these celebrations. He joined thousands of young children, old men and women who marched during the night from different refugee camps carrying lighted torches. They passed the review stand where Chairman Arafat with Palestinian and Lebanese leaders saluted the marchers. Delegations from friendly countries and support organizations joined in this evening of celebration. From Laos, Pakistan, Iran, Europe, the U.S. and Africa, representatives of progressive movements watched the Palestinian marchers and expressed international solidarity with the struggle of the Palestinian people. A large group of American professors and representatives of



progressive organizations as well as Palestinian Americans also participated in these celebrations to express the American people's support for the struggle of the Palestinian people.

All over Lebanon, and especially in South Lebanon, the Lebanese and Palestinian people joined in mass rallies to celebrate the anniversary of the Palestinian struggle and to express their determination to continue their struggle against Zionism and Imperialism. On January 7, the Palestinian Martyr's Day, Chairman Arafat joined thousands of Palestinians to commemorate the memory of Palestinians who died in defense of their homeland and freedom. He distributed medals to wives of Palestinian martyrs who spoke at this important event in memory of their fallen husbands.

The celebrations continued with a three day poetry festival sponsored by the Union of Palestinian Writers. Poets from all over the world joined Palestinian and Lebanese poets reading revolutionary poetry in salute of the heroic struggle of the Palestinian people. Chairman Arafat opened the poetry festival and welcomed the international poets who came to Lebanon to express their unyielding support for the P.L.O. and the Palestinian people.

At the celebrations, Chairman Arafat gave the following Anniversary address:

We have assaulted the elapsing year with all the revolutionary strength at our disposal. We have challenged the impossible and we have crossed time to confirm certain firm facts in this part of the world.

The imperialists are trying to plunder the wealth of this nation and are racing with time to suck its blood, its resources and its financial and economic means of livelihood, using toward that end the watchdog represented by this invading Israeli military clique and this Al Sadat who has accepted them as masters and who is giving them all the facilities required in the lofty Egyptian citadel which he has handed over to them, facilities for their movements and their plots.

This revolution was born to stay and to triumph. We know that the aim of the plot is to get rid of the Palestinian number and to eliminate it from the Middle East formula as they boast about and talk about this sinful flow of options. They had imagined that with an American declaration, followed by an Israeli internal preparation, followed by As-Sadat reiteration, awaiting another agent to join the bandwagon of the new capitulationist settlement, they imagined that they could carry out their plan and their scheme. They forget, or pretend to forget,

(Continued on page 12)

To: Taghrid, A Bride of This Land



Slowly, Slowly, She's Gone

Suddenly
 you fall on the chest's firebrand
 and you cross death's threshold
 you get washed with wail and sadness,
 this wail I desire
 was, when birds took off
 I have loved you
 while soldiers were taking you suddenly
 from me.
 You were dark beauty
 Who used to love sudden breaths
 and used to love politics and drawing on
 school walls
 you fall suddenly
 like the pigeon's feather, white
 while you were turning round the sudden
 bullets
 you were singing poems silently
 and moving to the school's door.
 How this girl tries to cross fearlessly
 yet your name falls like small letters at the
 cross-road,
 between pain and shot songs.
 I write that the drizzle
 which falls on cities
 is the songs,
 and the brides do not wait for spring to

carry their babies to the priest who lives on
 top
 of the mountains.
 When could you come suddenly
 to prepare me
 and dress my tall stature,
 when could you come suddenly
 while you have a date with flowers and death
 at the guillotine?
 I love you,
 she said,
 then blood suddenly turned
 and the bird's voice turned green.
 She was trying to draw the map in her note-
 book,
 and Karmel mountain falls
 Haifa falls
 Jaffa falls,
 and Taghrid was gathering her names
 trying to settle on the wound's place,
 or to bear a burden which equals Palestine's
 face this is a hard time,
 a country of yellow papers and shoes,
 and "Nablus"
 is a beautiful girl trying to settle down,
 then sudden bullets fall in it,
 a child walks out with a piece of sweet
 or stone,
 and threw it at a tank outside his camp,
 or bombs a car full of soldiers,
 is he, the innocent child who tries to blow
 up a tank on the road
 is he a child who tries to settle down
 and destroy the remains of a car full of
 soldiers?
 Suddenly,
 you fall on the chest's firebrand
 and move to the wedding with a new dress,
 oh Taghrid
 wash me with you cry
 or take back the remains of your blood.

by: Ibrahim Abu Ammar

**Reprinted from Al Fajr Newspaper,
 Jerusalem.*

Arafat Speaks at Martyrs Day Rally

In a speech marking Martyrs Day in Sibli (north of Sidon) yesterday, PLO Executive Committee Chairman Yasser Arafat confirmed the Palestinian revolution's total rejection of any resettlement plans, accusing those who discuss such schemes as conspiring with Israel, implicitly accepting the Camp David Accords, and dealing with the US administration against the interests of the revolution and the Lebanese National Movement.

Referring to President-elect Ronald Reagan, Arafat said that no one can impose their will on a people determined to fight, adding 'We will continue to fight until we raise our flag over Jerusalem.'

Arafat then stressed that no settlement, no stability, no security and no changes could come about in the region if the Palestinian revolution were sidestepped. He said that Kissinger might continue to roam in the region, and the enemies of the revolution could intensify their conspiracies, but they will all eventually find out that the only option is the Palestinian option.

Joint Lebanese-Palestinian Command Meets

In southern Lebanon the joint command of the national movement and the Palestinian resistance held a meeting on December 4, during which it discussed the military, security and political situation. The command discussed in particular the Israeli enemy's continued fascist aggressions against the towns and villages of southern Lebanon and the latest flagrant aggression against the As-Sa'diyyat area.

The command was of the opinion that these aggressions coincide with Israeli military concentrations in the border strip area. These Israeli forces are occupying new positions on Lebanese territory with a view to strengthening their presence in order to have direct control of the area.

The joint command affirmed its determination to resist all aggressions, and expressed surprise over the position of the Lebanese authority toward all the aggressions against the Lebanese and Palestinian peoples.



Mayor Khalaf on his return to Ramallah

Mayors Return to Cheering Crowds

Mayor Karim Khalaf returned to Ramallah on December 25 to an enthusiastic welcome. On January 4, Mayor Bassam Shakaa of Nablus returned to a similarly enthusiastic welcome. On both occasions, thousands of Palestinians were present to give support to the Mayors and to express their determination to continue the struggle despite Zionist activities against Palestinian nationalism. At his homecoming, Mayor Shakaa declared "We will always fight for our national rights, until we have a Palestinian state. . . One day we will be victorious, all together under the flag of the PLO". Mayor Khalaf also responded to the tremendous crowd vowing, "I give my oath in the name of God to my people. I am going to continue the struggle until we achieve a Palestinian state."

This was the Mayors first return to their hometowns after they were injured by bombs planted in their cars by Zionists, several months ago. The Mayors returned to resume their positions as elected representatives of the Palestinian people.

Palestinian Leader's House Blown Up

The house of Abu Iyad, a leading PLO officia, was blown up at dawn today in 'Abra in the south. The circumstances surrounding the incident are still not clear. Three of the house guards were wounded.

Arafat Addresses Rally on PFLP Anniversary

On December 14, Chairman Arafat addressed a rally on the PFLP's 13th anniversary. The ceremony was held at Arab University in Beirut and Chairman Arafat gave a speech in which he referred to issues of concern for the Palestinian community currently. Following are excerpts from his speech.

They speak of a European, a Jordanian or a Labor Party option. They are now trying to polish the face of the Labor Party. I want to remind you, as well as everyone, that all the crimes committed against the Palestinian people were committed by the so-called Labor Party.

I want to say something to those who speak about the resettlement [of Palestinians in Lebanon.] What resettlement? There is one place to resettle the Palestinians, be they dead or alive; it is Palestine. When I say Palestine, let everyone understand that Acre comes before Gaza and Beersheba comes before Hebron. Let Begin and the Likud Party understand this: Beersheba comes before Hebron and Acre before Gaza. I say this so the Likud and the Labor parties may understand this.

There can be no stability, security, peace or solution in the Middle East without the restoration of the national and inalienable rights of the Palestinian people, including their right to return to every inch of Palestine, from An-Naquurah and to Rafah. We have the right to return, to self-determination and to establish our independent state on our Palestinian soil. It is a revolution until victory.

American Delegations Attend Anniversary Celebrations

A number of American delegations visited the P.L.O. and participated in the anniversary celebrations of the Palestinian revolution. A group of American professors headed by Dr. Phil Revera visited Palestinian hospitals, clinics, martyrs schools and workshops and expressed their appreciation for the humanitarian and economic work the PLO has undertaken to help solve the problems of the Palestinian people. The American delegation met with a number of Palestinian leaders including Chairman Arafat who told the delegation that the Palestinian people are determined to continue their struggle against Israeli occupation and emphasized that the U.S. government continues to defy international law by supplying Israel with weapons that are bringing further death and destruction to the area. Another American delegation composed of journalists and teachers and headed by Frank Shaffer-Corona also met with Chairman Arafat and expressed after the meeting their support for the just struggle of the Palestinian people. A delegation composed of Palestinians living in the U.S. also visited south Lebanon and met with Palestinian and Lebanese freedom fighters. Later they participated in the Palestinian celebrations by marching in the main parade and carrying banners expressing full support for the PLO.

Anniversary Celebration Held Nationwide

To commemorate the 16th anniversary of the Palestinian revolution, Palestinians organized celebrations worldwide. Detroit, Boston, New York, Chicago and San Francisco were among the cities in the U.S. that held events. In Washington, D.C., over 600 persons attended a "Hafla" sponsored by the Palestine Information Office, G.U.P.S., the Union of Palestinian Women, Palestine Democratic Committee, Ramallah Club, Palestine Congress and supporters of the PFLP. The program included solidarity messages from progressive groups, Arab music and dance and an auction. The most impressive part of the evening came when groups from San Salvador and Iran sang messages of solidarity.

The "Hafla" was a tremendous success and the evening ended in the spirit of Palestinian nationalism with the song "Baladi, Baladi".



American Delegation with Chairman Arafat

Chairman Arafat Meets With French Socialist Party Representatives

On January 6th, PLO Executive Committee Chairman, Yasser Arafat, met with Michel Rocard, member of the National Secretariat of the French Socialist Party. During the 3 hour meeting, which was attended by PLO political department head Abu Lutuf, Arafat briefed Rocard on the situation in the occupied territories and on the repeated Israeli aggressions against South Lebanon.

The European stand towards the Palestinian cause was also discussed, and Arafat praised Rocard for his support of the Palestinian people's struggle.

Following the meeting, Rocard issued a statement to Falastin Al Thawra, in which he said he had gathered important and useful information from Arafat. He added that he would issue a complete statement on his meetings with the Palestinian leadership on his return to Paris.



Chairman Arafat with Michel Rocard

Israel Mutilates Bodies of Freedom Fighters

On Christmas day, Israeli soldiers killed five Palestinian freedom fighters. Thereafter, the Israelis blew up the bodies of the Palestinians with explosives according to UN Dutch observers. The incident occurred near the village of Shama, a part of the border sector within view of Dutch troops in the United Nations peacekeeping contingent. After four days, when U.N. troops tried to recover the bodies in order to bury them, they were fired upon by Israeli troops. Israeli troops then took the remains back across the border.

Israeli Government Initiates Acts of Terror

Israeli terrorist agents attempted on January 2, to assassinate Mr. Hani al-Hindi, the Syrian ex-Minister and a supporter of the Popular Front for the Liberation of Palestine. A bomb exploded in his car in Cyprus causing severe injury and the loss of one arm. He was then transferred to a Lebanese hospital for medical treatment. Chairman Arafat visited Mr. Hindi at the hospital and wished him speedy recovery. The Cyprus authorities arrested an Israeli, Moshe Khalfi who confessed to planting the bomb with three other Israeli agents who entered Cyprus with false Canadian passports.

In Israel, Israeli terrorists on the same day, assassinated Palestinian Bedouin leader, Sheikh Hamad Abu Rabia, a member of the Knesset who strongly opposed Israeli attempts to confiscate Palestinian lands in the Negev area to be

(Continued on page 12)

Initiates

(Continued from page 11)

used for the construction of new military airforce bases. He was gunned down by Zionists riding in a military vehicle. The Israeli government tried to cover up this crime by blaming the incident on rival Bedouin groups. The Palestine News Agency said that this crime was "planned at the highest level of the Israeli government, and upon orders from Begin's office." This crime, similar to attempts to assassinate Mayors Khalaf of Ramallah and Shakaa from Nablus, planned by the Israeli government, will not deter the Palestinian people from continuing the struggle for the on of Palestine and the defeat of the Israeli military occupation.

Triumph

(Continued from page 8)

that the epic and the revolutionary miracle of the Palestinian revolution stemming from the hearts of the Arab masses and from the conscience of our people, constitute a number which cannot be overlooked, jumped over or ignored. Without this number the peace formula will not survive and the situation in the Middle East will not stabilize. They may be able to deal a blow here or there, which is part of the law of conflict and confrontation ranging from hit and run, to attrition, to mutual attrition, but they must remember well the mettle of this revolution.

"Political Prisoner . . ."

(Continued from page 5)

In spite of the restrictions on books, we used to study whatever we could get our hands on. We used to use the dining room to study. After '76 when we were prevented, we studied only in our own rooms.

Q. What about healthcare?

A. Healthcare hardly existed except for one miracle pill that could cure everything. . . at least that's all they had to give us. For a serious illness, they gave a prisoner injections of painkillers rather than doing something to relieve the illness.

Q. For what other kinds of reasons did you go on strike?

Besides striking to get more privileges in prison, we went on strike on national occasions, for example, on May 15 and Balfour Day. Also when we wanted to protest what was happening outside, like when our people are martyred in the occupied territories, when Tel al-Za'atar camp fell to the right-wing forces in Lebanon. . . we strike to express our feelings.

When we are on hunger strike we refuse to come to family visits so people outside are warned that everything is not well.

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(ADDRESS CORRECTION REQUESTED)

**palestine
perspectives**

JANUARY 1981 VOL III, NO. 9

A
Monthly
Magazine
published
by

PALESTINE INFORMATION OFFICE
P.O. Box 57042
Washington, D.C. 20037

BULK RATE
U.S. POSTAGE
PAID
Brentwood, MD
Permit No. 3039